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THE LOST QUIRES OF A SHIRLEY CODEX

In the course of revising and re-aligning notes on English manuscripts, I have observed some points of interest, especially with regard to the now well-known Shirley codex at Trinity College, Cambridge, marked R, 3, 20. On my first examination of this volume, more than twenty years ago, I stumbled upon the supposedly non-existent mummings by Lydgate, and printed the most striking of them in *Anglia*, vol. 22, for the year 1899. Most of the entries of the manuscript are now in print. Dr. Rudolf Brotanek published the other mummings in *Die englischen Maskenspiele* three years later, and in his remarks there on the codex, says that there is at its close a poem by its first possessor, entitled "The Kalundare of John Shirley," which gives important information as to Lydgate and his works.

Such a poem does not exist in R, 3, 20 today, however. But it exists in Brit. Mus. Adds. 29729, a volume compiled by John Stow from "Master Blomfelds boke," "Master Hanlays boke," "Master Stantons boke," etc., and with forty or more of its pages filled with copies from "John Shirleys boke." That this Shirley book was the Trinity R, 3, 20 codex is evident from the agreement of all Stow's Shirley-items with poems in the Trinity volume, and from the marginal notes by Stow in R, 3, 20, showing that it was at one time in his hands. The mummings are among Stow's copies, also the *Life of St. Margaret*, of which neither this transcription nor its original is mentioned by MacCracken in his Lydgate Canon; the only poem of the many selections which Stow marks as from Shirley and which is not now in the codex is his copy, at the end of these excerpts, of the table of contents or "Kalundare,"—104 lines in short couplets. He expressly says that Shirley set the poem "in the beginning of his book"; Brotanek, probably thinking of its position in Adds. 29729, speaks of "at the close."

The Trinity MS., as remarked, does not now contain the "Kalundare." But though not apparently defective at the beginning, it lacks the first thirteen gatherings; see Dr. James' description in his Catalogue, vol. II. And from this same "Kalundare," in Stow's transcription, we know what those gatherings contained; for lines 21 and 22 read

ffirst ye humayne / pilgrymage
sayd all by proose in fayr langage.

As Shirley explicitly says "all by prose," we might dismiss the conjecture that this could have been Lydgate's translation, which is in verse, and believe that the lost text was more like the prose "Pilgrimage of the Lyfe of the Manhode," existing e. g. in Ff v, 30 of the University Library, Cambridge, and edited thence by William Aldis Wright for the Roxburghe Club in 1869. This work

fills 204 quarto pages of print, and R, 3, 20 lacks presumably 104 leaves, or 208 pages. But later in the "Kalundare" Shirley says of Lydgate that he

aught well be solempnyshed
Of all oure engelische nacion
ffor his famus / translacyon
Of this booke and of other mo.

It would be straining probability to argue that Shirley means a translation of the *Pêlérinage* by Lydgate other than that he here transcribes; yet, are we to believe in a prose version by Lydgate alongside his bulky verse-rendering?

We can understand why Stow should pass by the continuous prose of the Pilgrimage to transcribe the brief occasional poems of the latter half of R, 3, 20; the rimed table of contents at the beginning caught his fancy, and he appended it to his group of selections, thereby preserving a record of what filled most, if not all, of the missing thirteen gatherings. This "Kalundare" in Stow's copy, the original Shirley "Kalundare" of Brit. Mus. Add. 16165, and various bits showing Shirley's work as a publicist will be printed in my volume *From Gower to Surrey*, now nearing completion. Shirley's limited though eager activity had no such effect on his time and on later times as had the work of the great translator-printer Caxton; but he was an editor in a small way, a sort of lesser—very much lesser—Frederick James Furnivall, whom he resembles in his indefatigable zeal for Chaucer and for Lydgate, his interest in his chosen work, and in the cheerful personal directness of his "forewords" addressed to an earlier English Text Society, the nobles and gentles to whom he lent his books.

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MAUPASSANT'S VERSION OF *Les Dous Amanz*

Folk-lorists are well aware that the lay of Marie de France, *Les Dous Amanz*, is still told in various forms among the peasants of Normandy. The mountain up which the gallant young lover carried his sweetheart is still shown, and flowers, sprung according to Marie from the spilling of the magic potion and unknown to the surrounding country, are said to be found there. The best-known version in modern French literature is that of Ducis, *La Côte des Deux Amants*. (*Oeuvres*, Paris, 1826, III, 335 ff.) He obtained his information in 1812 while visiting Mme Gueroult and Mme Hauguet, wife and sister-in-law of the proprietor of the Château des Deux Amants. In a *Notice historique* Ducis quotes from a letter of Mme Hauguet which gives the legend as they knew it. "Les lumières . . . ne sont puisées que dans la tradition du pays,